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THE EGYPTIAN KING RAMSES OFFERING INCENSE AND OBLATIONS.

ILLUSTRATIONS OF THE BIBLE FROM THE MONUMENTS OF ANTIQUITY.

No. XVI.

AARON AND THE PRIESTHOOD.

ALTHOUGH Jehovah had declared, that if the children of Israel "obeyed his voice and kept his covenant, they should become a kingdom of priests and a holy nation," (Exod. xix. 6,) yet He also consecrated Aaron and his descendants as a sacerdotal caste, to preside over all the ceremonials of public worship. There was nothing in this institution of which the congregation or its princes could reasonably complain. The priesthood formed a hereditary rank, or order, in the land from which they had just departed, as, indeed, it did in most ancient nations; it conferred no political power on the tribe of Levi, on the contrary, it removed them from nearly all interference with civil affairs, because that tribe received no territorial inheritance in the land of Canaan; it did not even give them any peculiar pre-eminence in the eyes of God, for very few of the prophets who spoke by inspiration belonged to the tribe of Levi. It was the purpose of divine wisdom to render the Jews a peculiar people, and this was effected by a rigid and minute prescription of forms; and the maintenance of these forms was entrusted to a hereditary caste, because, humanly speaking, they could only be preserved in their purity by persons accustomed and trained to all their observances from childhood. It was well observed by an ancient philosopher, that "forms are important things, for though they may sometimes exist without the substance, yet the substance can never exist without them;" and the truth of this aphorism is sufficiently shown in the Sacred History; for though the Jews frequently lapsed into idolatry, and thus abandoned the worship of their national God, they did not abandon their national forms, and consequently, when they repented and turned from their dead idols to serve the living God, there was little to change in the outward forms of devotion, and no difficulties arising from novelty to check the process of amendment. On the other hand, the ten tribes after their separation from the kingdom of Judah under Jeroboam, seem to have sunk almost incurably into idolatry, and this lamentable depravity was occasioned not so much from the erection of the golden calves at Bethel and Dan, as from another, and perhaps, in a political view, more important, change, effected by Jeroboam. "He made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi." (1 Kings xii. 31.) The abolition of the hereditary priesthood rendered the idolatry of the kingdom of Israel incurable, for there was no longer a constituted body which could keep together those who refused "to bow the knee to Baal," or restore the ancient national worship when the Israelites repented of their folly.

The Egyptian priesthood formed an important part of the state; the sacerdotal order was the most influential portion of the political body, and the priestly corporations possessed large estates in land. Even during the seven years of famine, when the regal power was consolidated in Egypt by the prudent policy of Joseph, who rendered the king lord of the soil, we find that the priests were permitted to retain the absolute property of their estates. "Only the land of the priests bought he not; for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands." (Gen. xlvi. 22.) Now, the contrary rule prevailed among the Hebrews, the

tribe of Levi inherited no portion of Canaan, and with the exception of Eli and Samuel, we find none of them exercising any control over the public administration in the age of the Judges. This sufficiently refutes the infidel assertion, that Moses borrowed his institution of the Jewish priesthood from the Egyptians, for we find that they were radically different in their essence, and we shall soon see that they were equally dissimilar in their outward forms.

The official dress of the Egyptian priests when offering incense or a solemn sacrifice, was a leopard-skin thrown loosely over the ordinary garments. But the robes worn by Aaron were remarkable for their richness and splendour; the directions given to Moses, (Exod. xxviii.) were,—

Thou shalt make holy garments for Aaron thy brother for glory and for beauty. And thou shalt speak unto all that are wise-hearted, whom I have filled with the spirit of wisdom, that they make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.

The word "glory," among the Hebrews, is very frequently used to signify regal splendour, and it is therefore likely that the vestments of the Hebrew high priests were imitated from the royal, and not the sacerdotal robes of Egypt, and that they were in some degree intended to intimate that Jehovah himself was the king of his chosen people Israel.

The priestly vestments of Aaron may be best understood by a reference to the accompanying representation of the Pharaoh Rameses the Sixth, as he is depicted offering incense and libations in his tomb, among the royal sepulchres at Thebes. He was not, indeed, exactly a cotemporary of Moses, but there is good reason to believe that the date of his reign was not long posterior to that of the Exodus. Let us now turn to the vestments directed to be prepared for Aaron:—

These are the garments which they shall make; a breastplate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office. And they shall take gold, and blue, and purple, and scarlet, and fine linen. (Ex. xxviii.)

The word translated *coat*, is in the original *Khetoneth*, which signifies a tunic of fine cotton, similar to the royal vestment called the *Calobium Sindonis**, which is put on English sovereigns during the ceremonial of the coronation, immediately after the anointing; it derives its name from the material of which it was composed, for as we have already shown, the use of cotton or fine muslin dresses in Egypt ascends to the most remote antiquity. Underneath the tunic a pair of loose muslin trousers was worn, and this form of dress is still used by most of the nations of western Asia and northern Africa. The tunic was frequently adorned with stripes of various colours, and in the royal dresses of the Egyptians, we find the very shades which were ordained to be used in the vestments of Aaron.

The robe (in Hebrew *Meil*) was worn over the tunic, like the *supertunica* or *surcoat* used at the coronation of English sovereigns. In later times it was furnished with sleeves; but it always hung loose, and it reached from the shoulders to the ankles.

Over the tunic and robe, the high priest wore a vestment which was considered peculiar to the sacerdotal order. It was called, in Hebrew, the *ephod*, and the Greek translators call it the *epomis*, or shoulder-covering. The directions given for its preparation are more minute than those for any other portion of the priestly dress.

And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning

* See Saturday Magazine, Vol. XIII., p. 21.

work. It shall have the two shoulder pieces thereof joined at the two edges thereof; and so it shall be joined together. And the curious girdle of the ephod, which is upon it, shall be of the same, according to the work therof; even of gold, of blue, and purple, and scarlet, and fine twined linen. (Exod. xxviii. 6—8.)

From this portion of the high priest's dress the use of the *armil*, or stole, in the coronation of English sovereigns. The robe and the ephod were usually adorned with superb fringes, and particular directions are given respecting the ornaments of those which were to be worn by Aaron.

Thou shalt make the robe of the ephod all of blue. And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent. And beneath upon the hem of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about: a golden bell and a pomegranate, a golden bell and pomegranate, upon the hem of the robe round about. And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not. (Exod. xxviii. 31—35.)

Two remarkable portions of Aaron's dress remain to be mentioned, which are not represented in the figure. The first of these is the breast-plate, respecting which the following directions were given:—

Thou shalt make the breast-plate of judgment with cunning work: after the work of the ephod thou shalt make it: of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it. Four square it shall be being doubled; a span shall be the length thereof, and a span shall be the breadth thereof. And thou shalt set in it settings of stones, even four rows of stones: the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first row. And the second row shall be an emerald, a sapphire, and a diamond. And the third row a ligure, an agate, and an amethyst. And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their inclosings. And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet; every one with his name shall they be according to the twelve tribes. (Exod. xxviii. 1.)

There is no doubt that a richly-ornamented breast-plate or stomacher was among the chief decorations of an Egyptian king, and it deserves to be remarked that they were generally covered with hieroglyphics, emblematic of the virtues that confer most lustre on a sovereign, such as wisdom, justice, and truth. We have already, (vol. xii., page 60,) shown that the art of engraving on precious stones was well known to the ancient Egyptians, and that some of their engraved signets are among the valuable collection of Egyptian antiquities preserved in the British Museum. The Jews have a tradition to which many allusions are made in the *Talmud*, that it was not the written names, but the crests or cognizances of the twelve tribes which were engraved on these precious stones, a lion for the tribe of Judah, a hind for the tribe of Naphthali, &c., and they believe that these cognizances were hereditary in the tribes from the time of Jacob's remarkable prophecy on his death-bed. This conjecture is certainly very plausible, for among the ancient Egyptians, the forms of animals were adopted as cognizances by the different nomes or provinces; and it is to this very circumstance that the ancient historian, Diodorus Siculus, attributes, if not the origin, at least the prevalence of animal worship in Egypt. Indeed, the phrase "like the engravings of a signet," is much more applicable to symbols than to written names, nor were the Egyptians at this period acquainted with the use of alphabetic writing.

Two extraordinary ornaments of the breast-plate still remain to be noticed. The Lord said to Moses,

Thou shalt put in the breast-plate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the Lord. (Exod. xxviii. 29.)

The word *Urim* signifies *lights*, and the word *Thummim* means *perfections*, or *truths*. Now from the monuments we know that the symbol of the sun was frequently used by the Egyptians to imply the manifestation of celestial light in the material world, and we know that the image of the sun is frequently used in the same sense by the Hebrew prophets; for instance, the Messiah is called THE SUN OF RIGHTEOUSNESS, that is, "the manifestation of righteousness," and hence it seems very probable that by *Urim* we are to understand some image or symbol of the sun fixed upon the breast-plate of the high priests, just as we find a similar symbol adorning the breast-plate of the kings of Egypt. The will of the Almighty was frequently revealed in some mysterious way by the *Urim*, for when Joshua was appointed successor to Moses, it enjoined, that He shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of *Urim* before the Lord: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation. (Lev. xxvii. 21.)

The withdrawing of these responses is also mentioned among the punishments inflicted on Saul, when he had neglected to execute the commands given him by God; "when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by *Urim*, nor by prophets. (1 Sam. xxviii. 6.)

The *Thummim* were symbolic representations of truth; their symbols among the Egyptians were female figures with the eyes closed, holding in their hands the sacred *Tau*, or cross, a religious emblem highly reverenced in Egypt, from the remotest ages.

The mitre of Aaron appears to have been a roll of fine cotton somewhat like a turban, its ornament was very remarkable; "thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD." (Exod. xxviii. 36.) According to the Jewish traditions this inscription was engraved in symbolic, not alphabetic, characters, and could be read only by the high priest. They attributed wonderful powers to a knowledge of the *Shem Hamphorash*, or incommunicable name of God, believing that whoever was acquainted with the true pronunciation of it could work miracles.

Among the Egyptians, as we see from the engraving, which illustrates this chapter, it was lawful for kings to offer incense, but in the Jewish economy this function was strictly confined to the priesthood, and the crime of Korah and his company was their presumption in taking upon themselves to perform so high an office.—"They took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron." (Num. xvi. 18.) We find also that the censers were regarded with great reverence, for even those of Korah's company were not allowed to be put to unholy uses.

As the other kings of the East shared the privilege of offering incense with the priests, we find that Uzziah, king of Judah, attempted to intrude himself into the holy office, and was signally punished. (2 Chron. xxvi.)

We have dwelt particularly on these peculiarities of the Jewish priesthood, because it is of importance to show that while the Egyptian monuments confirm the accuracy of the historical records in the Holy Scriptures, they also refute the infidel cavil that Moses derived his institutions from the Egyptian ritual, and not from divine inspiration.

CHAPTERS ON CORONATIONS. No V.
GREAT OFFICERS OF STATE.

THE LORD HIGH STEWARD was anciently the first personage in the realm next to the king. The name of his office is derived from the Saxon words *stead* and *ward*, implying that he is an officer appointed to keep watch in another's stead or place; for on the demise of the crown he acted as viceroy until the king's peace was proclaimed, or, as some authors believe, until the ceremony of the coronation was performed. In consequence of these high functions, he walks next before the king in the procession, bearing, as its temporary possessor, the crown of St. Edward. The office of Lord High Steward was the inheritance of the earls of Leicester, until forfeited to the crown by Simon de Montfort, in the reign of Henry III. Henry having learned by experience that it was dangerous to intrust a subject with such extensive powers, abolished the office as a permanency, and ever since lords high stewards are created only for such occasions as a coronation, or the trial of peers accused of high treason, felony, or misprision of either. During the period of his office the high steward holds a white rod in his hand, and when the ceremony of the coronation terminates, or the trial is concluded, he breaks his staff, to signify that his functions are at an end. If the trial of an indicted peer takes place during the session of parliament, he acts only as speaker or chairman of the court, which is then regarded as the court of our lord the king in parliament. But during the recess this court becomes the court of the lord high steward, and he is the sole judge in matters of law, as the triers are in matter of fact; and as they may not interfere with him in regulating the proceedings of the court, so he has no right to intermix with them in giving a vote upon the trial.

There is likewise a lord steward of the king's household, who is the chief officer of the king's court, has the care of the king's house, and authority over all the officers and servants of the household, except such as belong to the chamber, the chapel, and the stable.

The Stuart family held the office of high stewards in Scotland, but their right merged in the crown, on the accession of Robert II.

THE LORD HIGH CONSTABLE is next in dignity to the lord high steward, but his office is more ancient, and was at one time more important. His ensign of office is a staff, somewhat like a field-marshall's baton. The name of constable is derived



STAFF OF LORD HIGH CONSTABLE.

from the Latin words *comes stabuli*, which may be translated "master of the horse;" for in the later ages of the Roman empire this dignitary had the government of the army, which then consisted principally of cavalry. Among the French the *comes stabuli* was at first an officer of inferior dignity, but we find that he was sometimes appointed to command military expeditions, and what is rather strange, we find him on one occasion nominated by Charlemagne admiral of a fleet. Philip I. restored the ancient dignity and authority of the constable in France, by appointing him commander-in-chief of all the royal forces. From that time the constable's authority amongst the French became almost unbounded; in the host he was second only when the king was present, and exercised royal power in his absence; he also claimed the custody of the king's sword, as a symbol of his high dignity. In most of the continental kingdoms and

principalities, whether of Roman or Northern origin, the constable was one of the most important officers.

In the Anglo-Saxon age an office similar to that of the constable was established in England by the title of Heretoch, but the date of its regular institution must be assigned to the year after the Norman conquest, when William I. conferred the title upon Ralph de Mortimer, and with it the title and estates of Edric, earl of Shrewsbury, who had made a bold attempt to maintain his independence in Wales.

Henry I. made the office hereditary in the family of the earl of Gloucester; it passed in the female line to the Bohuns, earls of Hereford, ten of whom held it in succession. The last of the Bohuns left two daughters, Eleanor, married to Thomas of Woodstock, (afterwards duke of Gloucester,) sixth son to King Edward III., and Mary, married to the earl of Derby, son to John of Gaunt, duke of Lancaster, who afterwards became King Henry IV.

Thomas of Woodstock was, in right of his wife, constituted constable of England during pleasure by his father Edward III., and this dignity was confirmed by his nephew Richard II., who also advanced him to the dignity of duke of Gloucester. The imbecile king finding his uncle too severe a censor of his folly and extravagance, procured his murder. He left one son, Humphrey Plantagenet, who was sent into Ireland by Richard II., and imprisoned in the castle of Trim. He was recalled by Henry IV., who purposed to restore him to his paternal honours, but these intentions were baffled by Humphrey's death; he fell a victim to the plague at Chester, as he was hastening to London. The right to the office of constable passed, by the marriage of his sister Anne, to the family of the De Bohuns, earls of Stafford, and afterwards dukes of Buckingham. The dignity was revived in the person of her great-grandson, who was the principal agent in advancing Richard III. to the throne. He afterwards revolted from Richard, and being taken prisoner, was beheaded on a scaffold in the market of Salisbury. Edward, the son and heir of this unfortunate duke, was restored to all his titles and estates by Henry VII.; but in the thirteenth year of Henry VIII. he was executed for treason, when the office lapsed to the crown, and has not been since revived, except as a matter of form at the coronation.

The office of lord high constable in Scotland was hereditary in the family of the earls of Errol, and the title is retained to the present day though it confers no political or honorary advantages.

The EARL MARSHAL is next in dignity to the lord high constable, and appears to have been originally, like that officer, a general of cavalry, deriving his name from the German *mare*, which anciently signified a horse, without any distinction of sex, and *schalk*, an attendant. It is probable that the Normans first introduced this title to imply a high military dignity, for when Henry II. undertook the conquest of Ireland he created Henri de Montmorenci marshal of that country. The marshals of England appears to have been hereditary in the noble family of De Clare, earls of Strigil or Pembroke, the founders of which are celebrated in the history both of England and Ireland under the name of Strongbow. Isabel, the daughter of Strongbow the conqueror of Ireland, married William Marshal, who was created earl of Pembroke and earl marshal of England. The office passed by marriage into the family of the Bigods, earls of Norfolk, and on the extinction of that family reverted to the crown. Richard II. in the twentieth year of his reign revived the office in favour of Thomas Mowbray, earl of Nottingham, constituting him earl marshal of England. By the extinction of the Mow-

bray family the office of earl marshal again reverted to the crown, and the great inheritance of their house was divided between the Berkeleys and the Howards, both of which were connected with the Mowbrays by marriage. Richard III. in the first year of his reign created John Howard duke of Norfolk and earl marshal of England. But this nobleman, commonly called "Jockey of Norfolk," was slain at the battle of Bosworth field, and attainted after his death. Henry VII. created William Berkeley earl of Nottingham, earl marshal of England, but he died without issue. The office was then given to the king's son, Henry, duke of York, who afterwards became king of England.

Henry VIII. granted the office to Thomas Howard, earl of Surrey, who afterwards became duke of Norfolk. Eleven years afterwards the duke was attainted by act of parliament, and would probably have lost his head, as his son, the accomplished earl of Surrey, did, had not the king died eight days after the act of attainder was passed.

Queen Mary restored the Howards in blood, and the duke of Norfolk, the grandson of the former, became the chief ornament both of her court and that of Elizabeth. He was unfortunately inveigled into conspiracy by Mary queen of Scots, and was beheaded in 1572. In the year 1621 the dignity was again restored to the Howard family, in which it has since continued without interruption.

According to the usages said to have been claimed in the reign of King Henry II. by Gilbert, earl of Strigul or Pembroke, the marshal in right of his office standing next to the king, was entitled to bear in his hand the royal crown, to assist in placing it on the king's head, and, holding it by the fleur de lis fixed in front, to sustain it during the remainder of the solemnity. These claims were never renewed by the subsequent earls marshal.

In Edmonson's Heraldry we find the following account of the duties to be performed by the earl marshal. "On the coronation day, and all high festivals, it was incumbent on the marshal to appease and prevent all tumults, noise, and disturbance in the king's presence; to apprehend and keep in safe custody all offenders against the king's peace; to bring them before the high steward, and to take care that justice was done to all persons whatsoever. He was also to keep the doors of the great hall, and of all other rooms within the royal palace, excepting that of the king's bedchamber, and in all things to execute the office of a high usher. For these services he received as his fees the horse and the palfrey on which the king and the queen rode to the place of coronation, together with their bridles, saddles, and caparisons; the cloth spread on the table whereat the king dined; the cloth of estate which hung behind him at dinner; the chimes of all cranes and swans served up, and sundry other fees belonging to his high office."

In modern times the earl marshal arranges the order of procession, the precedence of the peers, and the places of the principal officers; he walks next to the high steward, bearing his baton of office, and, together with the lord high constable, introduces the champion at the banquet.

The LORD CHAMBERLAIN OF GREAT BRITAIN has a right to livery and lodging in the royal court, and

is his duty to bring the sovereign's principal articles of dress, on which he claims the bed and all the furniture of the chamber for his fee. He also claims forty ells of crimson velvet for his own robes. During the coronation, the lord chamberlain has charge of the coif, linen, and gloves, to be used by the sovereign, the gold to be offered at the altar, and the royal robes; he is also to serve the sovereign with water for washing the hands before and after dinner, and to have the basin and towel for his pains. As governor of the palace, he superintends the preparations in Westminster Hall for the coronation banquet, and he has the nomination of the peer who is to carry the sword of state. Henry I. granted the hereditary enjoyment of this office to the family of the De Veres, earls of Oxford, but it is now attached to the ancient barony of Willoughby D'Eresby.

The lord chamberlain of Scotland had high judicial functions, and his office was hereditary in the Lennox family; it was surrendered to the crown by the duke of Lennox in 1703.

The archbishop of Canterbury has the undisputed right of performing the ceremony of the coronation, and he receives as his fee the purple velvet chair, cushion, and footstool, whereon he sits during the ceremony.

LUNATIC ASYLUMS. TREATMENT OF MENTAL DISEASES.

In an early number of this Magazine*, we called the attention of our readers to the noble establishment at Hanwell, which the magistrates of the metropolitan county had then just finished for the cure and proper management of the Insane Poor of Middlesex. In the course of the last year, that Asylum has been enlarged nearly one third, and has now accommodation for nine hundred patients. The completion of several similar institutions during the last seven years, and the great improvements made in others that are of an older date, and the more enlarged and enlightened views which begin to prevail in the treatment and general management (moral as well as medical,) of those diseases that affect the reasonable manifestations of the mind of man, begin already to tell us, in language the most intelligible, that as yet we have indeed known very little of ourselves, or of what manner of creatures we are.

We have just seen the *Report* for last year of the Lunatic Asylum at Lincoln; an institution that dates not twenty years back, but one which has ever been distinguished for the liberal and enlightened views with which it has been managed, and the zeal which all persons connected with it have shown, in adopting and giving a fair trial to every suggestion that had for its object the happiness and well-being of the unfortunate patients consigned to its cells. A few years ago, the man, however respected or otherwise remarkable for his good sense and discretion, would have been himself declared mad, had he ventured to say or to recommend, that the insane (even the most outrageous,) might be treated in an asylum without the slightest restraint. In the Lincoln Asylum we find that this not only can be, but actually has been done. Their report says,—

The bold conception of pushing the mitigation of restraint to the extent of actually and formally abolishing the practice, mentioned in the last report as due to Mr. Hill, the house surgeon, seems to be justified by the following abstract of a statistical table, showing the rapid advance of the abatement of restraints in this asylum, under an

EARL MARSHAL'S STAFF.

there are certain fees due to him from each archbishop or bishop, when they do their homage to the sovereign, and from all peers at their creation, or performing their homage. On the morning of the coronation it

* See Saturday Magazine, Vol. I., p. 104.

improved construction of the building, night-watching, and attentive supervision. We may venture to affirm, that this is the first frank statement of the common practice of restraints, hitherto laid before a British public.

Number of the Patients restrained, and of the instances and hours of Restraint, in eight years and nine months.

Year.	Total number of Patients in the House.	Total number of Patients restrained.	Total number of Instances of restraint.	Hours passed under restraint.
1829 *	72	39	1727	20,323
1830	92	54	2364	25,458
1831	70	40	1002	13,229
1832	81	55	1401	15,962
1833	87	44	1109	11,992
1834	109	45	647	6,699
1835	108	28	323	2,450
1836	115	12	30	334
1837	130	2	3	28

After deducting the number of patients introduced in the above table more than once in the years 1829-30-31-32-33-34-35, and also the re-admitted cases within the same period, the actual number of patients restrained in the course of such seven years was, 169;—

Of these 169, there remained in the house at the end of such seven years, 43;—

Of these remaining 43, there were discharged from the books during the years 1836-7, *not having been restrained at all* during any part of such two years _____ having been restrained only for about seven hours during any part of such two years _____ remained in the house December 31, 1837, *not having been restrained at all* during any part of such two years _____ having been restrained *once only* (for about nine hours) during any part of such two years

PUBLIC PROCESSIONS OF QUEEN ELIZABETH. No. VIII.

PROCESSION FROM THE TOWER TO WESTMINSTER THE DAY BEFORE HER CORONATION.

In our last paper on this subject we left Queen Elizabeth at the "nether ende of Cornhill," where she was entertained with an ingenious pageant representing the triumph of certain virtues over their antagonist vices, the ground of it being that like as by virtues, ("whych," as our chronicler parenthetically observes, "doe abundantly appere in her grace") the queen's majesty was established in the seat of government, so she would set fast in the same so long as she embraced virtue, and held vice under foot. "For if vice once got up the head, it would put the seate of government in perill of falling."

Leaving Cornhill the queen proceeded on her way, and entering Cheapside, passed the Great Conduit in Cheapside, which was "bewtified with pictures and sentences," and on reaching Sopar Lane was entertained with a third pageant. Three stages were erected, and upon them sat eight children, representing as the title written in front declared, *The Eight Beatitudes expressed in the v. chapter of the Gospel of St. Matthew applied to our Sovereigne Lady Quene Elizabeth.* Every child was "appointed and appareled according unto the blessing which he did represent;" and had over his head a tablet bearing its name. There were four of the children on the lowest stage, three on the next, and one on the uppermost. As usual, "prety sayinges," appropriate to the subject, were scattered about; and over the two side gates was placed "a noyes of instruments." In front was a standing place for a child, who, when Elizabeth came up, addressed her in the following words, "The Quene's majestic geving most attentive care, and requiring that the people's noysse might be stayde:"—

Thou hast been viii times blest, O Quene of worthy fame,
By mekeness of thy spirite when care did thee besette,

By mourning in thy grieve, by mildnes in thy blame,

By hunger and by thyrist, and justice couldst not gette.

By mercy shewed not felt, by cleanes of thyne harte,

By seking peace alwayes by persecucion wrong,

Therefore trust thou in God, since he hath helpt thy smart,

That as his promis is, so he will make thee strong.

When this address was finished, all the people wished, "that as the child had spoken, so God woulde strengthen her grace against all her adversaries;" and the Queen's Majesty after most gently thanking them for their so loving wish, passed forwards. At the Standard in Cheapside, which was "dressed fayre" for the occasion, were trumpets with banners and other decorations; and the Cross was likewise "made fayre and well trimmed." And "neare unto the same, upon the perche of Saint Peter's church door, stode the waites of the citie, which did geve a pleasant noyse with their instruments as the Quene's Majestie did passe by;" while her grace on every side casting her countenance, wished well to all her most loving people. Soon after passing the Cross, she espied at the upper end of Cheapside the pageant erected at the Little Conduit, "and incontinent required to know what it might signify. And it was told her grace that there was placed Tyme. Tyme? quoth she, and Tyme hath brought me hether."

As the queen advanced to the Little Conduit at the upper end of Cheapside, she came to the spot where the aldermen were stationed. All the way from Fenchurch up to this point, the streets had been lined by the different city companies,—

* From March 16th.

One by another, enclosed with rayles hanged with clothes, and themselves well-appareled with many riche furrers, and their livery whodes uppon their shoulders in comely and seemly manner, having before them sondry persones well-appareled in silkes and chaines of golde, as wyffers and garders of the sayd companies, beside a number of riche hanginges, as well of tapistrie, arras clothe of golde, silver, velvet, damask, sattin, and other silkes, plentifuly hanged all the way.

And from the windows and penthouses of every dwelling, were hung a number of rich and costly banners and streamers.

When the Queen came to the upper end of Cheapside where the aldermen were placed, the "right worshipfull maister, Ranulph Cholmeley," the city recorder, presented by appointment to her Majesty, a purse of crimson satin, richly wrought with gold, and containing a thousand marks in gold. "Maister Recorder" briefly addressed her Majesty, his words tending to this end, that the lord-mayor, his brethren and commonalty of the city, in order to declare their gladness and goodwill towards the Queen's Majesty, did present her grace with that gold, desiring her grace to continue their good and gracious Queen, and not to esteem the value of the gift, but the mind of the givers. The Queen with both her hands took the purse, and answered the recorder "merveylous pithilie,—and so pithilie, that the standers by as they embraced entierly her gracious aunswere, so they mervailed at the cowching thereof, which was in wordes truely reported these."

I thank my lord-major, his brethren, and you all. And wheras your request is that I should continue your good Ladie and Quene, be ye ensured that I will be as good unto you as ever Quene was to her people. No wille in me can lacke, neither doe I trust shall ther lacke any power. And perswade yourselves, that for the safetie and quietnes of you all, I will not spare, if need be, to spend my blood. God thanke you all.

This answer* of so noble hearted a princess, moved a marvellous shout and rejoicing, "since both the heartines thereof was so woorderfull, and the wordes so joynly knytte;" and the Queen moved forwards to the Little Conduit, where was erected a pageant "with square profucion standyng directlye before the same Conduite with battlementes accordinglye." This pageant was one of the most remarkable. Two hills or mountains were raised of a convenient height. That on the north side was made cragged, barren, and stony; and on it was fixed a tree artificially made, "all withered and deadde, with braunches accordinglye." Under this tree, at the foot thereof, sat one in an homely and rude apparel, in a bending posture and mourning manner; over his head was fixed a tablet, on which was written his name in Latin and English—"Ruina Respublica"—"A decayed Commonwealth." Upon this same withered tree were fixed tablets, on which were written proper sentences expressing the causes of the decay of a commonwealth; thus,—

Want of the feare of God.	Civill disagreement.
Disobedience to Rulers.	Flattring of Princes.
Blindnes of Guides.	Unmercifullnes in Rulers.
Briberie in Majestats.	Unthankfullnes in Subjectes.
Rebellion in Subjectes.	

In perfect contrast to this hill was its southern neighbour, thus described.

The other hylle on the south syde was made fayre, freshe, grene, and beawifull, the grounde thereof full of flowers and beawifull; and on the same was erected also one tree, very freshe and fayre, under the whiche stoode uprighte one freshe personage, well apparyled and appointed, whose name also was written both in Englyshe and Laten, which

* The answer which her grace made unto Maister Recorder of London, as the hearers know it to be true, and with melting hearts heard the same: so may the reader thereof conceive what kinde of stomacke and courage pronounced the same."

was 'Respublica bene instituta,' 'A Flourishing Commonwealth.' And upon the same tree, also, were fixed certayne tables conteyning sentences which expressed the causes of a flourishing common weale.

The sentences here spoken of were these:—

Feare of God.	Obedient Subjectes.
A wise Prince.	Lovers of the Commonweale.
Learned Rulers.	Virtue rewarded.
Obedience to Officers.	Vice chastened.

In the middle space between the two hills, was an artificial cave with a door and lock. Out of this cave, shortly before the Queen's coming up, issued a personage whose name was Time, appareled as an old man, with a scythe in his hand, and wings artificially made. He led forth a personage of smaller stature, finely appareled, being "all clad in whyte silke," and having over her head her name and title in Latin and English, thus: "Temporis filia,"—"The daughter of Time." On the breast of the damsels, however, was "her propre name," *Veritas*, or Truth; and in her hand she held a book on which was written *Verbum Veritatis*, or the Word of Truth.

These two personages, Old Time, and his daughter Truth, having issued from the cave as the Queen approached, betook themselves to the south side of the pageant, or the hill of the flourishing commonwealth; and when her Majesty came up, a child stationed in the same quarter thus addressed her:—

This olde man with the sy... olde father Tyme they call,
And her his daughter Truth, which holdeth yonder boke;
Whom he out of his rocke hath brought forth to us all,
From whence this many yeres she durst not once out loke.
The ruthful wight that sitteh under the barren tree,
Resemblyeth to us the fourme when common weales decay,
But when they be in state tryumphant, you may see
By him in freshe attyre that sitteh under the baye.
Now since that Time again his daughter Truth hath brought,
We trust, O worthy Quene, thou wilt this truth embrase;
And since thou understandste the good estate and nought,
We trust wealth wher thou wilt plant and barrennes dispense.
But for to heale the sore and cure that is not seene,
Which thing the boke of truth doth teache in writing playn:
She doth present to thee the same O worthy Quene,
For that, that wordes do flye but wryting doth remayn.

When the child had ended this speech, he handed towards the Queen the Book of Truth, which shortly before, Truth had let down to him by a silken lace; Sir John Parrat, one of the knights who supported the royal canopy, received the book and delivered it to her Majesty. This book was the Bible in English, and Elizabeth received the offering as it became her; she kissed it, "and with both her hands held up the same and so laid it upon her brest with great thankes to the citie therfore." The matter of this pageant "dependeth of them that went before," according to our authority.

For as the first declared her Grace to come out of the house of unitie, the second that she is placed on the seat of government staied with Virtue to the suppression of Vice; and therefore on the third the eight blessings of Almighty God might well be applyed unto her; so this fourth now is to put her grace in remembrance of the state of the commonweale which Time with Truth his daughter doth revele, which Truth also her grace hath received, and therefore cannot but be merefull and careful for the good government thereof.

From the Little Conduit at which this pageant had been erected, and which stood near the top of Cheapside, the Queen passed into St. Paul's Churchyard; and "when she came over against Paules Scole, a childe appointed by the seolemaster thereof pronounced a certain oration in Latin and certain verses." The bulk of the oration was a panegyric upon Elizabeth, whom it described as a sovereign such as former times had never seen, and later times were not very likely to see. All Britain, it said, should rejoice,

having now attained that state of happiness which the philosopher Plato had declared to be the lot of a commonwealth whose ruler was adorned with virtues and eager in the search after wisdom. The beauties of her grace's person were declared to be so palpable as not to need description; and as for the endowments of her mind, those were such that no powers of language could describe them. Under her sway piety would prevail; England would flourish, and the golden age would return; wherefore her subjects should render unto her all honour. The oration concluded with a prayer that her highness might live as long as that sage of antiquity, Nestor, and become a happy mother.

When the child had finished, he kissed the oration "which he had there faire written in paper," and delivered it to the Queen; and her Majesty who had listened most attentively while it was being pronounced "most gently received the same." She then proceeded towards Ludgate and was there received with a noise of instruments, "the forefront of the gate being finelie trimmed up against her majesties comming." Thence she went down to Fleet-bridge; and in this part of her passage some one about her "noted the cities chardge," and drew her attention to the circumstance that no cost had been spared. Her grace thereupon replied that she did well consider the same and that it should be remembered. "This," says our contemporary chronicler, Is an honourable answe, worthie a noble prince which may comforte all her subjectes, considering there can be no point of gentleness or obedient love shewed towarde her grace, whych she doth not most tenderlie accepte, and graciously waye.

At the Conduit in Fleet-street was the fifth and last pageant "in forme following."

From the Conduite, which was bewtified with painting, unto the north side of the strete, was erected a stage, embattled with fourtowres, and in the same a square platte rising with degrees, and upon the uppermost degree was placed a chaire, or seate royll, and behynde the same seate, in curious and artificiall maner, was erected a tree of reasonable height, and so farre advanced above the seate as it did well and semelye shadow the same, without endamaging the syght of any part of the pageant; and the same tree was bewtified with leaves as greene as arte could devise, being of a convenient greatness, and conteining therupon the fruite of the date, and on the toppe of the same tree in a tablet was set the name thereof, which was,

"A palme-tree;" and in the aforesaide seat, or chaire, was placed a semelie and mete personage, richlie apparellled in parliament robes, with sceptre in her hand, as a quene, crowned with an open crowne, whose name and title was in a table fixed over her head, in this sort; "Debora the judge and restorer of the house of Israel, Judic iv." And the other degrees, on either side, were furnished with six personages; two representing the nobilitie, two the elergie, and two the commynaltye. And before these personages was written, in a table, "Debora, with her estates, consulting for the good government of Israel." At the feete of these, and the lowest part of the pageant, was convenient rome for a childe to open the meaning of the pageant.

When the Queen reached this pageant and saw the child "readie to speake," her grace required silence, and commanded that her chariot should be drawn nearer, "that she might plainlie heare the childe speake, whych said as hereafter foloweth:"

Jahan of Canaan king had long, by force of armes,
Oppressed the Israelties, which for God's people went:
But God minding at last to redresse their harmes,
The worthy Debora as judge among them sent.

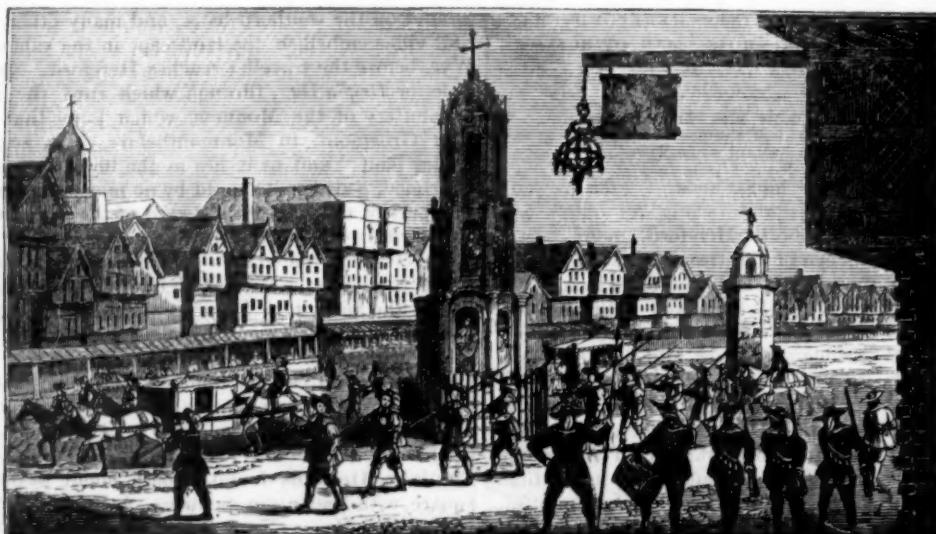
In war she, through God's aide, did put her foes to fright,
And with the dint of sworde the hand of bondage brast.
In peace she, through God's aide, did alway mainteine right;
And judge Israell till fourty yeres were past.

A worthie president, O worthie quene, thou hast
A worthie woman judge, a woman sent for staine.
And that the like to us endure alway thou maist,
Thy loving subjectes will with true hearts and tongues prae.

The "voide places" were filled with "pretie sentences" concerning the same matter. And the ground of the pageant was this, that as the one preceding had set before her grace's eyes the flourishing and desolate states of a commonwealth, she might by this be put in remembrance to consult for the worthy government of her people;

Considering God oftimes sent women nobly to rule among men; as Debora whych governed Israell in peas the space of xl years, and that it behoved both men and women so ruling to use advise of good counsell.

Our engraving represents a procession through Cheapside in the reign of Charles the First; and exhibits that thoroughfare in probably the same state as in the reig of Elizabeth. On the extreme left of the view is the "Nag's Head," an inn which formerly stood at the corner of Friday Street. In the centre, nearly opposite Wood Street, stands the Cross, which was destroyed in the Great Rebellion.



ANCIENT PROCESSION THROUGH CHEAPSIDE, WITH A VIEW OF THE CROSS